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the stage of artistic skill reached by them. The customs of the people are interestingly set forth; but in describing home conditions, we fear, the author has been influenced somewhat by the surroundings in which he is now enjoying "the quiet of English pursuits." One who has lived and traveled in China is tempted to say: he has confined his description of the streets, buildings and homes to those occupied by the gentry. Chapter VI, "John Chinaman Abroad," should be read and mentally digested. In it the reader may see himself as others see him. The horrors of infanticide are briefly told. The statements of this paragraph will prove an antithesis to the statement of Dr. DeGroot, in his book, "The Religion of the Chinese," to the effect that foundling hospitals have been established by humanitarian officials. What these asylums are the author graphically explains. Child labor is hinted at, but its enormity is left for some other writer to unfold. Those who think America is the birthplace of graft will change their minds after reading this book. Chapter XIX may be profitably read by students of economy, and especially by American housewives. The dangers to which foreign women who marry Chinese expose themselves are briefly set forth. We are glad the author has paid deference to the work and influence of the missionaries in bringing about reforms, but we are disappointed in that he has given but scant notice to the work done by the great number of Chinese who have been educated in the universities of America and England. These men are responsible for the present state of progress in China. On the whole, the book is informing and will prove to be good reading.

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Baring, Maurice. *The Russian People.* Pp. xix, 356. Price, \$3.50. New York: George H. Doran Company, 1911.

Discussions of Russia by foreigners, are usually unsatisfactory because they are written by casual travelers who cannot interpret what they see, or they assume that the reader is already familiar with the general background of Russian life, or the statements are colored by strong social or national bias.

Hon. Maurice Baring, the author of this volume, is especially fortunate in being free from these limitations and his chapters will on that account be welcomed by a large circle of readers. His long experience in the British diplomatic service in Russia, and his later activities as Russian representative of the London press, have given him an unusual insight into the national life. Maps showing the historical growth of the country, its soil formation, racial elements and political divisions make it easy to follow the discussion of unfamiliar facts.

The first fifty pages give a picture of the Russians themselves, of the physical character of the country, its agricultural wealth, its river systems and its industrial developments. Then a hundred pages give a brief review of Russian history with emphasis on the politics of expansion. But the chapters which will claim the attention of most of his readers come in the latter half of the book dealing with the internal economic and political problems of Russia since the emancipation of the serfs. The contrast between local autonomy and the

extreme centralization of the Imperial government is well brought out. The peculiar communal institutions of Russia from which the Socialists formerly hoped so much are shown in the process of breaking down. Industrial life with its mixture of blessings and misfortunes is playing an ever-increasing part in Russian life. Nihilism and the recent revolutionary movement have their roots in the attempt to raise Russia in a generation from the conditions of the middle ages to those of the twentieth century. The same feeling of unrest it is shown is beginning to make inroads upon the hold which the church still has on the people. But in spite of its defective organization and its formalism it is still true that religion wields in the mind and heart of the average Russian an influence approached nowhere else in Europe.

The chapters on present day Russia are excellently done but we have still to wait for a thorough study of the life and institutions of the great Empire of the North.

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Boutroux, Emile. *Science and Religion in Contemporary Philosophy.* Pp. xi, 400. Price, \$2.00. New York: Macmillan Company, 1911.

This is an excellent translation of a work destined doubtless to become a classic. Beginning with an introductory review of the status of religion and science from Greek antiquity to the present time, the author considers modern thought under two main heads: the Naturalistic Tendency and the Spiritualistic Tendency. Under the former he outlines the philosophies of Comte, Spencer and Haeckel; and devotes the concluding chapter of this part to a particularly interesting consideration of the contributions of psychology and sociology, in both of which religion itself becomes an object of science. Both substitute a consideration of religious phenomena for that of the objects of religion. Psychology fastens on the subjective aspects of religious phenomena. To resulting conclusions the sociologist objects. To him these are a tissue of sophisms; for the essence of religion is not to be found in the individual consciousness but in those social factors which thrust upon the individual "deeds or abstentions that are foreign to his nature." Feeling and belief are the echo in the individual consciousness of the compulsion exercised by the community on its members. In the author's view both psychology and sociology fall short of affording a full explanation of religion. Religion is "that subjective content of consciousness which scientific psychology thrusts aside in order to attend solely to the objective phenomena that are concomitant." As for the sociological explanation, no existing social organization could produce the religious attributes of the human soul. "At the root of all social progress is found an idea springing from the depths of the human soul."

Four chapters are devoted to the various phases of the spiritualistic tendency. The pragmatic phase, or philosophy of activity, is criticised on grounds of the necessity of a strictly intellectual principle for science and for religion itself. The views of Ritschl, Sabatier and others, are likewise critically handled. The author's own conclusion is that there is a necessary conflict between the spirit